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The Columbian Star.

UNDER THE PATRONAGE OF THE BAPTIST GENERAL CONVENTION IN THE UNITED STATES.

BARON STOW, EDITOR.

VOL. V.]

WASHINGTON CITY, SATURDAY MORNING, JANUARY 28, 1825.

[No. 4.]

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Communications.

For the Columbian Star.
JEROME OF PRAGUE.

This eminent reformer, sometimes called the lay-reformer, from his not being connected with the priesthood, was a native of Prague, and was educated in the University of that city, where he was admitted Master of Arts. He was the early companion of Huss, and was universally allowed to possess very superior talents. He visited most of the States of Europe, and was every where admired for his happy elocution, which gave him great advantage in the schools. Having travelled into England for the sake of his studies, he thence brought the books of Wickliffe into his own country, and vigorously seconded Huss in his attempts to promote a reformation in Bohemia.

When Huss was setting out from Prague, to appear before the council of Constance, Jerome had exhorted him to maintain with steadfastness, the doctrines which he had preached; and had promised that he himself would go to Constance to support him, if he should hear that he was oppressed. Huss, in one of his letters, expressly desired a friend to prevent Jerome's performance of this promise, lest he should meet with the same treatment that he himself had experienced. But Jerome had the generosity to disregard the entreaties of Huss, and came directly to Constance. Hearing, however, that Huss was not allowed a fair examination, and that some secret machinations were carrying on against himself, he retired to Ueberlingen, whence he wrote to the Emperor to request a safe conduct. Sigismund refused to grant this petition. Jerome then published a paper, declaring it to be his desire to answer any charges of heresy that could possibly be brought against him. And for the purpose of executing so laudable an intention, he begged, in the name of God, to have a safe conduct granted to him. "If (says he) I am put in prison, and violence is used against me before I am convicted, the council will manifest to the whole world their injustice by such a proceeding." The publication of this writing produced no satisfactory answer; and Jerome, finding it impossible to be of any service to his friend Huss, resolved to return to his own country. After his departure from Constance, he was summoned to appear before the council; and a safe conduct or passport was despatched to him, which promised him, indeed, all manner of security, but it contained such a salvo to justice and the interests of the faith, as rendered it in effect a mere nullity; and as to the citation for his appearance, Jerome protested, on his first examination, that it had never reached his hands.

To omit a long detail of uninteresting particulars, this persecuted reformer was arrested at Hirsau on his return to Bohemia, and led in chains to Constance.

He was immediately brought before a general congregation, which seems, on this occasion, to have assembled for the express purpose of insulting, ensnaring, and browbeating their virtuous prisoner. He was questioned concerning his precipitate flight from Ueberlingen; and was reproached by Gerson, who had formerly known him in France, and who discovered much acrimony towards both the Bohemian reformers, for having formerly given much offence to the University of Paris, by introducing several erroneous propositions. The govern-

ors of the Universities of Cologne and Heidelberg made heavy complaints of the heresies which the prisoner had maintained in those places respectively. However, no opportunity was allowed for explanation or defence; all was confusion and uproar; voices burst out from every quarter, "Away with him, away with him; to the fire, to the fire."

After this tumultuous examination, Jerome was delivered to the officers of the city, and immediately carried to a dungeon. Some hours afterward, Wallendorf, Archbishop of Riga, caused him to be conveyed privately to St. Paul's church, where he was bound to a post, and his hands were chained to his neck. In this posture he remained ten days, and was fed with bread and water only. His friends, all this time, knew not what was become of him; till at length one of them received information of his pitiable situation from the keeper of the prison, and procured him better nourishment. But notwithstanding this, the various hardships which he had endured, brought upon him a dangerous illness, in the course of which Jerome pressed the council to allow him a confessor. With difficulty he at length obtained his request; and, through the means of his confessor, the poor heretic procured some small mitigation of his sufferings from bonds and other cruel treatment. But he remained in prison till his execution.

His persecutors appear to have used their utmost efforts to prevail upon him to retract; and they finally succeeded. Jerome anathematized the articles both of Wickliffe and of Huss, and declared that he believed every thing which the council believed. Thus was disgraced before all the world, and humbled in his own eyes, a man of most excellent morals, of superior parts, and of great learning and fortitude. The power and mercy of God, in owning his fallen servant, and in afterwards restoring and supporting him, were magnified, in this instance, in a very striking manner.

Notwithstanding this unhappy retraction, however, some insisted on his being tried a second time, and the council actually proceeded to examine Jerome again upon the articles formerly exhibited against him, and also upon fresh articles collected in Bohemia by certain Carmelite friars, and now for the first time brought forward. The prisoner refused to be sworn, because they denied him the liberty of defence.

Then it was that this great man, whom a long series of affliction, and cruel persecution, and, above all, the consciousness of his late prevarication, had brought into the deepest distress, began to exhibit that strength of mind, that force of genius and eloquence, and that integrity and fortitude, which will be the admiration of all ages. He expostulated with the council for their refusal to hear him, and they were so far moved by his reasonings, that they resolved, after he had answered to the articles, to grant him liberty of speech. All the articles were read to him, one after another; and his answers were delivered with an acuteness and dexterity which astonished the court.

This examination took place on May 23d, 1416, and he was called again before the council, according to adjournment, on the 26th of the same month, when the remaining articles were read to him. After he had answered to all the charges, owning some, denying others, and clearing up the rest, he was told, that though he had been convicted of heresy by proofs and witnesses most unexceptionable, yet they gave him liberty to speak, so that he might defend himself or retract; only, if he persisted in his errors, he must expect judgment without mercy.

Jerome, having gained this liberty of speech, though with much difficulty and opposition, determined to avail himself of the opportunity. He made an admirable defence, and in the course of his remarks, he exhorted John Huss, vindicated the innocence of that holy martyr, and declared that he was ready to suffer after his example. "I came (said he) to Constance to defend John Huss, because I had him to go thither, and had promised to come to his assistance in case he should be oppressed. Nor am I ashamed here to make public confession of my cowardice. I confess, and tremble when I think of it, that through fear of punishment by fire, I basely consented, against my conscience, to the condemnation of the doctrines of Wickliffe and Huss." He then declared that he disowned his recantation, as the greatest crime

of which he had ever been guilty; and that he was determined, to his last breath, to adhere to the principles of these two men, which were as sound and pure, as their lives were holy and blameless.

On May 30th, Jerome being brought again before the council, the Bishop of Lodi preached a sermon from these words, "He upbraided them with their unbelief and hardness of heart." He exhorted the prisoner not to show himself incorrigible, as he had hitherto done. He paid some tribute of praise to his extraordinary abilities, and, at the same time, extolled the generosity and lenity with which he had been treated by the council. Jerome undertook to confute the preacher. His firmness, eloquence, and zeal, evidently affected the council. They proposed to him once more to retract. But he replied, "Ye have determined to condemn me unjustly; but after my death I shall leave a sting in your consciences, and a worm that shall never die. I appeal to the Sovereign Judge of all the earth, in whose presence ye must appear to answer me." After sentence had been pronounced against him, he was delivered to the secular power. He was treated with scorn and insult, similar to that which his friend Huss had experienced. He put the mitre with his own hands on his head, saying that he was glad to wear it for the sake of Him who was crowned with one of thorns. As he went to execution he sang the Apostle's creed, and the hymns of the church, with a loud voice and a cheerful countenance. He knelt at the stake and prayed. Being then bound, he raised his voice, and sang a paschal hymn. The executioner approaching the pile behind his back, lest Jerome should see him, "Come forward (said the martyr to him) and put fire to it before my face." He continued alive in the flames a full quarter of an hour. And there is the most unanimous testimony given by all writers, Hussite and Roman Catholic, to the heroic courage and fortitude with which he sustained the torment. When he was much scorched with the fury of the fire, and almost smothered in its flame, he was heard to cry out, "O Lord God have mercy on me! have mercy on me!" And a little afterward, "Thou knowest how I have loved thy truth." Soon after, the wind parted the flames, and exhibited his body full of large blisters, a dreadful spectacle to the beholders; yet even then his lips are said to have continued still moving, as if his mind was actuated by intense devotion.

Poggius, a celebrated Florentine, who had been the Secretary of John XXIII. and was present at these scenes, has left the most unequivocal testimony to the abilities, fortitude, and eloquence of Jerome, in a letter addressed to his friend Arretin.

"I confess (says this writer) I never knew the art of speaking carried so near the model of ancient eloquence. It was amazing to hear with what force of expression, fluency of language, and excellent reasoning, he answered his adversaries; nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was labouring under so atrocious an accusation. Whether this accusation be just or not, God knows; I make no inquiry into the merits of the case; I submit to those who know more of it than I do.

"The assembly (continues Poggius) was very unruly and acutent; yet it is incredible with what acuteness the prisoner answered, and with what surprising dexterity he ward off, every stroke of his adversaries. Nothing escaped him: his whole behaviour was truly great and pious.

He took pains to show that very little credit was due to the witnesses produced against him. He laid open the sources of their hatred against him; and in that way made a strong impression on the minds of his hearers. He lamented the cruel and unjust death of that holy man, John Huss, and said he was armed with a full resolution to follow the steps of that blessed martyr.

"It was impossible to hear this pathetic orator without emotion. Every ear was captivated, and every heart touched. Throughout his whole oration he showed a most amazing strength of memory. He had been confined almost a year in a dungeon, the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper; yet, notwith-

standing this, and the constant anxiety of his mind, he was no more at a loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

"His voice was sweet and full, and his action every way proper, either to express indignation or to raise pity; but he made no affected application to the passions. Firm and intrepid, he stood before the council, collected in himself, and not only containing, but seeming desirous of, death. The greatest character in ancient story could not possibly have exceeded him. If there be any justice in history, this man will be admired by all posterity. I call him a prodigious man, and the epithet is not extravagant. I was an eye-witness of his whole behaviour, and could easily be more prolix on a subject so copious."

Such is the account transmitted to us of the last moments of this eminent servant of Christ, and of his character and distinguished acquirements, as described even by an enemy. While, in the history of Jerome of Prague, we have an affecting view of human weakness, in his being led, in the first instance, to retract before the council; we have also a striking commentary on that declaration of Scripture, "Let him that thinketh he standeth, take heed lest he fall." Let no one suppose that his previous steadiness and consistency of character is a security against sin, or even directly denying his Divine Master in the hour of trial, unless he be constantly upheld by fresh communications of divine grace. A lively conviction of this truth will furnish the most effectual security against sin, by leading to the habitual exercise of watchfulness and prayer.

For the Columbian Star.

ANTICIPATED CAUSE OF DISAGREEMENT.

MR. EDITOR,
In the "account of the Union Meeting, recently held in Vermont by the Congregationalists and Baptists," republished in the Star of the 17th ult., the "statement made by the Baptists" contains the following clause:—"And as a union is forming between the Presbyterian and Congregational denominations, probably we shall not agree in the mode of church government and discipline."

On the first perusal of that account, this clause struck my mind with peculiar force; and it having since then frequently recurred to me, I am induced to communicate a few thoughts, with which it has ever been associated.

It is here taken for granted, that a union is forming; and the Presbyterians are not becoming Congregationalists; but the Congregationalists Presbyterians.—This is an anticipated ground of still greater disunion between the Congregationalists and Baptists. The Baptists seem firm, and expect to remain so, in Congregational sentiments; but the Congregationalists are falling off! How shall we account for this? Is it to be imputed to the increasing light of the present day, that the bitter spirit of controversy has subsided—that, "real Christians of every denomination, except the Baptists, are, indeed, coming nearer together, and nearer the standard of divine truth?" Or, is it from another cause—from a prevailing spirit of "amalgamation"—a principle of "nonessentialism"—a sentiment that "small deviations from the truth are admissible, for the sake of union." Certainly this is an interesting inquiry; and if it be true, that the change anticipated above, is really taking place; and, by this means the breach between the Congregationalists and Baptists is becoming wider; it is a painful fact.

W.

For the Columbian Star.

FAITH.

"—Add to your faith."

There is, perhaps, no word, which denotes an affection, or a quality of the Christian character, of more frequent use, than the word *faith*. We hear it in almost every discourse from the sacred desk, and in every public and social prayer. It enters into all our conversation about religious experience, and is constantly associated with whatever is said on the point of justification before God, or the progressive work of sanctification. The ideas of most Christians, however, concerning the real import of this term, appear to be rather indistinct; more so, it is believed, than their apprehensions of the evangelical meaning of repentance, of love, or of hope. Such a conclusion is fairly derived from our observa-

tion of the manner, in which they usually converse on these subjects. Ideas, that are fully and distinctly formed in the mind, are by persons, who have a command of language, always expressed with clearness; but, in the attempts, which are often made to define faith, there is great want of clearness. And, indeed, we frequently hear Christians confess their inability to give such a definition of this quality, as perfectly satisfies themselves.

But, on the other hand, these same persons, when speaking of the nature and exercise of Gospel repentance, of Christian love, or of Christian hope, evince to us fully, that they understand what they say. No mist appears to be wrapped about them, nor does the mind labour to apprehend their sentiments. And, were we utterly destitute of all experimental knowledge of these subjects, we might nevertheless soon learn to speculate upon them, and might easily acquire that appropriate language, by the help of which, we should have it in our power, to pass ourselves among men for true penitents, for lovers of God, and for unpresuming expectants of everlasting felicity in the skies. It is upon these qualities and exercises, but more especially upon repentance, that persons are interrogated, when proposed for examination by a church; and to interrogations of this kind they return, for the most part, consistent and Scriptural replies. But let them be desired to say what genuine and saving faith is, and I apprehend they would do little, if any thing, more than to quote the words of the Apostle: "Faith is the substance of things hoped for, the evidence of things not seen."

If what has just been suggested be true, the question will naturally present itself, whether the precise meaning attached to the term, faith, in the sacred writings, is, in fact, more difficult to be apprehended and expressed, than the meaning attached to the term, repentance. Without attempting a direct solution of the question, I shall content myself with barely offering a remark, which, perhaps, may tend to show, in some measure, why it is, that our ideas of repentance are more distinct, and, by consequence, expressed with greater clearness, than our ideas of faith. If we examine the subject with close attention, we shall, at once, perceive, that our minds are much disposed to contemplate faith abstractedly; whereas repentance is generally considered in a manner directly the reverse. In the former case, we are apt to leave out of view the object and the results of faith, and hence the subject is necessarily reduced to a metaphysical speculation. Our inquiry then is, not what we believe, or whether we believe at all, but *how* we believe.

In the latter case, when our thoughts are turned upon that repentance, without which we are solemnly assured we shall certainly perish, we seldom separate it from its concomitant circumstances. There are certain things, which it presupposes, and these are taken into the account and kept constantly in view. We can form no adequate conception of repentance, only as our sins are brought in array before the eyes of our mind; and we know nothing of sin, only as we see it placed in opposition to the holiness of the Divine Nature, and the just requisitions of the Divine law. Hence, when we inquire, whether we have evangelical repentance, it is necessary simply to ascertain what is the state of our feelings in relation to sin and holiness, considered as moral qualities, and aside from their consequences. When we ascertain this, our design is accomplished, and we give ourselves no further trouble as to the mode of repenting.

I say nothing of the speculations of some learned men upon faith, which are of a nature too abstruse, to be of service to Christians generally, if, indeed, they can be deemed serviceable at all; nor, on the contrary, of those unpremeditated and desultory remarks, which are so often made by persons of the opposite character. Both these ways of treating the subject, equally fail of the end to be accomplished; for they neither enlighten the views of the ignorant, nor encourage the hearts of the desponding.

By Divines, in general, faith has been distributed into several different kinds. Hence we hear of historical, miraculous, saving, assuring, faith. And, although there are some, who object to this distribution, and maintain, that the word *faith*, should always be used to denote a gracious act of the soul, receiving the truth of God in the love of the truth, and trusting itself in the hands of Jesus, as the only Saviour; yet, there appear to be good reasons for speak-

ing of different kinds of faith. All nominal Christians profess, of course, to believe the Bible. They peruse the record of events contained in it, with the same feelings, with which they turn over the pages of any authentic history. This may be called a negative kind of faith, the chief characteristic of which, is, that it cares to raise no objections to the statement of facts. Similar to this was the faith of many of the Jews, who believed on Christ for a time, but finally went away, and walked no more with Him. Such, we may suppose, was the faith of king Agrippa. "King Agrippa, believest thou the prophets? I know, that thou believest."

We can hardly suppose, that all those, who receive cures at the hand of Christ and His apostles, believed with the heart unto righteousness, and, yet they all had some kind of faith; they had faith to be healed. But leaving these lower orders of faith, let it be asked, what is that faith, by which we are justified in the sight of God, and without which we shall hear pronounced upon us, at the judgment seat of Christ, a sentence of everlasting condemnation? It is giving full credence to the record, which God has given of His Son; it is joyfully receiving, as true, what the great Eternal has spoken, without a latent desire to except one jot, or tittle; it is a cheerful acquiescence in the plan of human redemption; it is resting the immortal soul in the hands of the compassionate Jesus, not merely from necessity, because there is no safety elsewhere, but from choice, with all the heart. It is not necessary, as some imagine, in order to my having genuine, Gospel faith, to believe, that Christ laid down His life for me, in particular; but, that He gave it a ransom for many, that whosoever believeth on Him, should not perish, but have everlasting life. Such a faith, as an act, springs naturally from the heart, that is reconciled to God; as a principle, it influences to holy and cheerful obedience. It is a gift from the Father of lights, inasmuch as He graciously disposes the heart to believe. It is cherished by prayer, by study of the Scriptures, and especially by being familiar with the exceedingly great and precious promises, which are so abundant in the glorious Gospel. It is a precious faith; it unites us to the blessed Redeemer; it is the instrument, which sustains our spiritual life, while in the flesh, and which achieves our victory over the world; it assures us of a bright mansion in the skies, and a crown of glory and of joy, which shall never fade away.

ORIGIN.

Letters from the West.

From the Christian Watchman,

No. II.

"ILLINOIS AND MISSOURI."

Whatever may be the effect in New-England, the unqualified and erroneous statements and insinuations about the Western Country, to which I adverted in my last, do inconceivable injury to the mission cause, and prejudice the minds of the people against our eastern brethren, when they are read in this quarter. That many portions of the west need the aid of our eastern brethren, and would receive with joy and gratitude the visits of missionaries, is unquestionably true. It is equally true, that immoralities exist; neglect of education, and the want of qualified teachers, and well regulated schools are to be lamented, and infidel principles are openly avowed to a much greater extent than in the highly favoured "land of the Pilgrims." But we object against those loose, indiscriminate, and sweeping declarations, which have been made. The writer, upon whose essay I remarked at the close of my last letter, in applying the statements he professes to make from letters written (as he says) by missionaries in Ohio and Indiana, observes, "these facts speak volumes! Here we see in that very section of country which soon promises to stand first in point of wealth, the tide of moral desolation is setting in, and threatens to bear away the pillars of State, and Altars of devotion." We repeat it, something must be done. Already a portentous cloud darkens the western horizon—it rises and extends its fearful and angry aspect. What can now be done to save that people from impending ruin? And then the writer falls into a rhapsody of declamation to arouse the churches of New-England to send out missionaries, predicated upon this degraded and demoralized state of society. Now this might have done well enough for a school boy's exercise, particularly to awaken the powers of the imagination, but it ought never to have been presented to the public—never to have found its way to the western country.

"A. W. T." makes many excellent and judicious remarks in some of his communications, but he mistakes widely the present state of morals and religion in Missouri and Illinois, compared with the former, when he introduces these expressions, "The alarming and increasing prevalence of vice, especially the corruption of the morals of the rising generation"—and—"the portentous aspect of this corruption upon our social and political interests." The same writer represents the "great deficiency of ministers in the whole western country," as lamented in the Annual Reports of Education and Missionary Societies, proclaimed in the journals and letters of travellers, and then falls into the same error with Dr. Rice in his sermon before the "United Domestic Missionary Society of New York," entitled "Canary at Home," to wit, that our country is likely to be ruined, and our government overturned, because it does not increase in ministers with the same rapidity as it does in population; though I find this writer extending the term "Minister" to those "who have at least, a good English education, and have paid some attention to systematic Theology." This position will be examined in a subsequent letter, when some

of the unwarrantable positions of the Doctor's sermon will come under review.

In relation to Missouri, this "A. W. T." remarks, after stating that there are only six Presbyterian preachers, and a population of 100,000, in the State, that "it is not merely in preaching the Gospel that this lamentable deficiency exists;—the moral feeling is proportionably low; the Sabbath is represented as a day of riotous amusement, 'the huntsman's rifle,' the 'woodman's axe,' and the 'mechanic's hammer,' are heard. Men who fill the highest offices, and are sworn to observe and execute the laws of the land—give the whole weight of their example to corrupt the moral feeling." Now it happens, that the laws of Missouri are rigid against both labour and recreation on the Sabbath, and though, like the laws of many other States, they sometimes remain a "dead letter," yet it is believed there is nothing existing in that State, that could justify such extravagant assertions. That the same degree of moral feeling about the strict observance of the Sabbath, does not generally exist in the western country, as in New England, may be true; hence, many persons travel on the Sabbath, when away from home, and it is likely, that on frontier settlements some may hunt, and not be detected; but if we are to credit the statement of the Editors of the Recorder and Telegraph, your "own city of Boston has attained a rare pre-eminence in this sin;" that "great and increasing numbers are guilty of openly profaning the Sabbath—and that nothing effectual is doing to remedy the evil." Now I can assure the writer, that, bad as we "backwoods folks" are, there is nothing like this in Missouri. Even the Lead Mine District, which, from the transient, heterogeneous, and often vagrant population, collected from various parts of the world, which is accounted the most vicious part of the State, has not attained to rare pre-eminence in this sin, while something, instead of nothing, is doing to remedy the evil. St. Louis is to Missouri, and the whole country bordering on the Mississippi above the mouth of the Ohio, what Boston is to New England, and in local situation for business, far superior; and yet, so far from "increasing numbers being guilty of profaning the Sabbath," there has been a great and important change for the better. In 1817, most of the stores and shops were open, business was transacted publicly, and the haunts of pleasure visited by crowds. Now, St. Louis may vie with many New England towns in the observance of that day. The Presbyterians and Methodists have commodious houses of worship, neatly finished, and which are usually filled with worshippers every Sabbath. The Baptists have a house for public worship unfinished, but in which worship is well attended, when preaching is enjoyed, which is usually once each month; and the Episcopalians are about organizing a Society. All the stores and shops are shut, business entirely suspended, two flourishing Sabbath Schools for whites, and one for blacks are in operation, and many other flattering indications of an increase of virtue and religion are discovered.

But what relation to the state of moral and religious character of Missouri, has the paucity of Presbyterian preachers? There is a religious society, pretty numerous in that State, and other parts of the west, who call themselves "Cumberland Presbyterians," and who seceded from the old body in 1810, on account of the high literary qualifications, exacted of their candidates for the ministry, and on account of some points in the "Confession of Faith" which they deemed exceptionable. Why is this numerous and respectable body overlooked, when the writer reckons up the number of the Presbyterian clergy in Missouri? This class have been famous for reforming the morals of the community, and of promoting revivals of religion; and thousands profess to have been reclaimed from vice by their instrumentality. Besides, the Methodists and Baptists are the most numerous denominations in Missouri, especially the latter. Because there are only six Presbyterian preachers in the State, is it a natural, or necessary inference, that the "moral feelings should be proportionably low," and "the Sabbath a day of riotous amusement?"

A writer, who signs his communication "A. W. B." comes out with a powerful "appeal" to Christians in behalf of the west by telling them, he "has not been able to survey all our destitute settlements"—that "he found nothing which presented, at once, all the desolations and all the disheartening prospects of our country"—he has never "seen the Sabbath violated," nor "heard them blaspheming the name of Jehovah"—and, therefore, in the frenzy of a heated imagination falls to declaiming that "Something must be done."

Even the Editors, after taking up the subject, and presenting many valuable considerations, fall into the same error about the west, and imagine that the very existence of our government depends upon exertions to be made by New England. "Shall religious institutions be planted and continued in the west? On this question, perhaps, hangs the great problem whether our country can grow and still be free and republican,—whether ignorance and barbarism shall maintain a dominion over any of our beautiful country of the west?"

The Editors again mistake the situation of things, the state of Society, and appear to lose sight of the great truth of the Apostle, who came to Corinth, "not with excellency of speech or of wisdom," and whose "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" when they suppose men of "high qualifications" must be sent because they must encounter error in a thousand forms, &c. In prostrating almost every species of error, that has prevailed in the west, the most successful preachers, that have yet appeared, are to be found amongst our plain "backwoods" farmers, and mechanics, who have nothing more than a common English education, some knowledge of a systematic Theology, a competent acquaintance with the Bible, and considerable knowledge of the human heart. These often display that ingenuity in reasoning and in appealing to the passions, which proves more formidable in disarming the enemy, or dislodging him from his hiding places, than more elaborate discourses.

A WESTERN BAPTIST.

November 7, 1825.

* 80,677, according to the census of 1841.

Summary of News.

FOREIGN.

LATEST FROM EUROPE.

By the ship Brighton, Capt. Sebor, which arrived at New York on the 21st instant, London papers have been received one day later than before.

France.—Paris papers of December 6 had been received. The French funds were improving.

Intelligence from Rome mentions the execution of several Carbonari, and the punishments inflicted upon others.

The proceedings against the *Courier Francais* had been brought to a close. The court decided, that there were not sufficient grounds to suspend that journal; ordered the process to be dismissed without costs; and enjoined the Editor and conductors of the paper to be more circumspect in future.

Spain.—Accounts from Madrid are to Nov. 24. When the *Courier* left, the Palace of the Escorial was on fire. Great fears were entertained of its total destruction, together with the valuable collection of paintings, and other works of art, contained within its walls. There is but little carpentry in the building, and there are but few inhabitants in the village, and a great want of water. The Palace and Monastery of the Escorial were built by Philip II. in the strange form of a gridiron, the instrument of the martyrdom of Saint Lawrence, upon whose anniversary the Spaniards gained the victory of St. Quentin. The Convent is 740 feet, by 580, and the Palace forms the handle of the imaginary gridiron.

Among the extracts given by the *Courier*, is a Decree of the King of Spain, for regulating the finances of his kingdom. The Decree is to take effect from the first of next January. Its machinery is somewhat cumbersome, and the Editor thinks will contribute but little towards accomplishing its proposed objects.

Portugal.—Lisbon Gazettes to the 27th Nov. They furnish under date of Nov. 21, an Alvara, issued by the King of Portugal, reducing the duties on wines and brandies exported to Brazil, to half the amount fixed by the Alvara of the 4th of June.

Letters from Rio Janeiro state, that negotiations had been opened in concert with the Ministers of France and Austria, resident there, relative to a commercial treaty between Portugal and Brazil, which will complete the act of independence published on the 15th instant.

Egypt.—Advices have been received at New-York from Alexandria of September 15. It is stated that the Nile had copiously overflowed, and consequently an abundant harvest was expected. The Pacha's attention being engaged by the military preparations against the Greeks, he had not yet fixed any price for the new crop of cotton, which was estimated at 250,000 bags; a few hundred had already been received at Alexandria, and 80 bags had been shipped to Marseilles. Those parcels had been gathered in an unripe state, and would afford no criterion of the crop generally.

The *Burmese War*.—The Madras Government Gazette, together with letters from that Presidency, has been received to the 31st of July. The accounts from Rangoon leave little expectation of any more fighting. The whole population declare their aversion to it; and the Burmese Monarch is absolutely destitute of means for renewing the campaign.

The King of Ava, it is said, has offered to treat, and the Governor-General would probably accede to almost any terms that could put an end to the heavy expenses of the war. Little reliance can be placed on the sincerity of the Barbarian Sovereign. It was supposed that if no negotiation was opened before the middle of October, Sir Archibald Campbell would then move upon Ummerapoora, which he would probably find abandoned by its Sovereign.

We learn from Bengal papers, that the brig Horatio, Captain Oakly, was blown up in Batavia roads, on the 11th of June, when the chief officer, gunner, and nine of the crew, perished.

MISCELLANEOUS.

Missouri.—A vast quantity of lead has been dug this season in the counties of Washington and Jefferson. At one of the lead mines recently discovered, where a few years ago scarcely an individual resided, there now live nearly one thousand persons.

Indiana.—The Legislature of Indiana assembled at Indianapolis, Dec. 5. The Senate elected Milton Strap, President pro tem, and the House elected Gen. Robert Evans, Speaker.

Michigan.—Detroit, Dec. 27.—The river, for a few days past, has been closed, and foot passengers have crossed on the ice. We are told this has not happened, before, at so early a period in the winter, since 1798. A petition is circulating, praying Congress to make an appropriation to open a road from Ypsilanti, in the county of Washtenaw, through Ann Arbor, by the most direct route to the head of sloop navigation on Grand River of Lake Michigan. This road will pass through a rich country, almost entirely owned by the government. For every dollar granted the government will gain two.

Ohio.—After a long period of unusually low water in the Ohio, a rise of 3 feet has taken place, and the river continues to rise. It has occasioned much bustle among the merchants and steam boats in the towns on the river. The largest lock on the portage summit of the canal has been completed, which was begun in September last. Two others are nearly completed. The excavation continues rapidly. One entire section is completed, and the others in a state of great forwardness. The steamboats running on the Ohio, are estimated at 70. There are now building, at Pittsburg 7, at Cincinnati 1, at Marietta, 2, at New Albany 2, at Brownsville 1, and at Big Bone Creek 1; in all 92. Trips are performed now with much more celerity, and accidents much less frequent, than formerly.

Kentucky.—The Secretary of war has addressed a letter to the President and Directors of the Louisville and Portland Canal Company, to ascertain the terms on which a site and competent water power can be obtained for a National Armory, at this place.

Alabama.—The Committee of the Legislature and the State Bank are at issue. The latter refused the former access to the books of the Bank for the purpose of examining into its condition. Constantine Perkins has been elected Attorney General for the State, and Henry Goldthwaite Solicitor for the first circuit.

Louisiana.—A New Orleans paper of the 14th Dec. says, 3000 bales of first quality cotton have arrived in the last 4 days, and a sale was made on the 13th at 18 cents. The crop of cotton is cleaner than usual, owing to the fine weather for picking. There are 5 licensed gambling houses in New Orleans, each of which pays a tax of \$5000. A man who had no license was recently fined \$1000, and imprisoned one month for exhibiting a table.

Florida.—The Pensacola Gazette speaks in terms of admiration of an article of furniture recently manufactured in that city from Florida mahogany, which is said to equal the finest imported wood. The same paper mentions the exhibition of a specimen of vegetable wax, made from a plant which grows luxuriantly on the poorest soil of Florida. It is said to be of the best quality for the manufacture of candles.

Maryland.—A bill has passed the House of Delegates to change the mode of electing the Senate. One Senator is to be elected from each county, and one from Baltimore, for 5 years, one fifth to go out each year. The law for removing the disqualification of the *Jews* has passed both branches of the Legislature. Baltimore is rapidly increasing in every respect. There are in the city 1524 one story, 7183 two story, 1608 three story, and 101 four story houses, in all 10,416. In 1824, 538,960 barrels of flour were inspected in Baltimore, and in 1825, five hundred and fifteen thousand, and sixty-five barrels. The auction duties are appropriated to deepening and preserving the harbour. The voice of the Legislature of Maryland, has been expressed with very great unanimity in both branches upon the contested question of the powers of Congress, to make Internal Improvements by means of Roads and Canals. The expression is by resolution, "that Congress does possess the power to make such improvements."

New-Jersey.—Mr. R. C. Denman of Johnsonburg, Sussex county, is said to have discovered a silver mine. From four ounces of the ore, three quarters of an ounce of metal have been obtained.

New-York.—The Trustees of Geneva College have elected the Rev. Alonzo Potter, of Schenectady, President; the term of the College was to commence on the 11th instant.

By the report of the Treasurer of the State of New York, it appears that the receipts into the Treasury of that State, during the year ending 30th November last, (including \$183,433 47 in the Treasury on the 30th Nov. 1824,) amounted to \$1,894,186 80. Payments during the year, \$1,645,756 20. Balance in the Treasury, \$248,430 60. Of the receipts the following were the principal items:—Canal tolls, \$521,343.94; Salt springs, \$79,967; Auction duty, \$296,952 38; State taxes, \$116,449 58; Lotteries, \$20,000; Taxes on incorporated companies, \$18,242 89.

The Hon. Nathan Sanford, former Chancellor of this State, has been elected Senator to Congress. Samuel Jones, of New York city, has been appointed, with great unanimity, Chancellor in his place.

The House of Refuge or juvenile prison recently erected in the city of New York, for the reformation of juvenile convicts, seems to have met with considerable success.

The cost of supporting 200 boys and girls, will amount to from 55 to 60 dollars each, or 11 to 12,000 dollars annually, and the Society is now in debt from 14 to 1500 dollars.

Much "anxiety and trouble" has been caused at New York by a boating prediction that the city would be swallowed up by an earthquake on the 19th instant. The prediction is said to have been uttered by a headless man, without legs, who walked by a watch house.

Connecticut.—Capt. N. Hurd of Chatham, placed a pan of lighted charcoal at night in a small new building for the purpose of drying the plastering. Next morning two of his daughters, (one 11 and the other 6) went into the room and closed the door. In some time they were found, one dead, and the other nearly lifeless. The latter was resuscitated.

The sewing silk and raw silk produced in Windham county, Connecticut, is estimated to be worth 45,000 dollars per annum.

Massachusetts.—The Legislature of this State, agreeably to adjournment in June last, commenced its session in Boston, on Wednesday the 4th inst. A quorum of both branches was formed and the Message of Gov. Lincoln was communicated.

The whole amount of receipts into the Treasury the last year, is \$295,527; of this, the sum of \$144,755 is derived from a tax on banks. Paid out \$238,621. The treasurer remarks that there is no debt due by the State bearing interest, and only \$15,000 that does not bear interest. The sources of revenue in this State are mainly from banks and sales at auction.

After the discourse, delivered before the Howard Benevolent Society of Boston, on Wednesday evening of the 18th inst., by the Rev. Mr. Wayland, the amount of contributions received was 565 dollars and a gold ring.

The Mayor of Boston, in an address to the Common Council, remarks, that between 1821 and 1825, the whole aggregate of real and personal property in that city increased from twenty million three hundred thousand, to twenty-six millions two hundred thousand dollars. Of the whole increase, four millions five hundred thousand have been invested in real, and one million five hundred thousand in personal estate.

New Hampshire.—Delegates from thirteen towns, and from nine towns in Vermont, convened at Lancaster, N. H. on the 3d instant, to concert measures for improving the navigation of Connecticut river to Lake Connecticut, and opening a Canal communication to Lake Memphremagog. They chose Josiah Bellows 2d, President, and Charles Davis, Secretary. It was resolved—that an unobstructed water communication from Barret, Vt. to Stewartston, N. H. and from the Connecticut to Lake Memphremagog, by means of Nalhegan and Clyde rivers, is practicable, and requisite for the inhabitants of Vermont and New Hampshire.



COLUMBIAN STAR.

WASHINGTON CITY,

SATURDAY, JANUARY 28, 1826.

TO THE PATRONS OF THE COLUMBIAN STAR.

By a reference to the first page of the present number, it will be seen, that Mr. MEEHAN has relinquished his charge of this paper, both as Publisher and Editor. The able, faithful, and assiduous manner in which he has uniformly discharged his numerous duties, while connected with this establishment, has given high satisfaction to its patrons and friends; and we are confident that not a few will regret his removal. But having determined to commence the publication of a political journal in this City, he has deemed it judicious to separate himself entirely from the concerns of the Star Office, which, in no case, interferes with the political principles or discussions of our country.

The Board of Managers, therefore, of the Baptist General Convention in the United States, although reluctant to be deprived of his valuable services, has received his resignation, and made arrangements with the subscriber, for continuing the publication of the Star. The Latter Day Luminary, for several reasons, it is considered as expedient to discontinue. All the valuable documents which have generally been published in that work, can be issued in the Star, and circulated throughout the country, at an earlier period than they possibly could be in a monthly publication. The subscribers to the Luminary will have an opportunity to subscribe for the Star, and thus receive for three dollars, fifty-two large and closely printed sheets, instead of twenty-four, for which they are now paying two dollars.

The Luminary has not been an unprofitable work, in a pecuniary point of view, nor is it discontinued by the subscriber because he fears it will hereafter be a sinking concern, but from reasons of quite a different character. He is persuaded that the work is not needed at present, amidst the multitude of religious papers and pamphlets, with which the land is deluged. Besides, he will not be able to command sufficient strength to conduct it with the ability which its connection with the Board of Managers, and its character as their organ, manifestly demand.

He will be gratified, if sufficient co-operation and assistance can be secured for the able and energetic management of the Star. To that paper, he resolves to apply his exclusive attention and labour, and is determined that no effort shall be spared in the endeavour to make it well worthy of constant and increased patronage. The present number of subscribers is very respectable, but might easily be enlarged to double the amount. A suggestion, recently made by the Editor of one of the best religious papers of our country, the Christian Watchman, is so simple in its nature, and yet promises such good effects, that it may not be amiss to present it to the subscribers of this paper. Each subscriber is requested to procure and send to the Editor the name of an additional subscriber. No one, it is confidently presumed, will object to this request as unreasonable. A general compliance will not only give the paper a more extensive circulation, and thus increase the amount which the Editor will be able to pay over to the funds of the General Convention, but will also enable him to make the paper more valuable, by the application of more time and labour to the editorial department. He has already adopted measures to procure, at as early a date as possible, the best and most approved religious periodicals, works of Europe, and all the new publications, religious, scientific and literary, of our own country.

Correspondents are solicited to continue their contributions. Short, well-written essays on any subject, suited to the character of the Star,—accounts of revivals, meetings of Associations, State Conventions, Missionary, Bible, Tract and Education Societies, and of the ordination or death of Baptist ministers, will be gratefully received, and meet with all due attention. In order to prevent confusion and derangement in the concerns of the Office, all communications intended for publication, and all letters pertaining to pecuniary matters, must be addressed directly to the subscriber. Those who may find it convenient to call at the Office, for the purpose of attending to business connected with their subscriptions, will find a faithful clerk in constant attendance, ready to give any information, or execute any commands. The Star will continue to be published for the present, on paper of the same size, and with the same type as heretofore. Its general arrangement and appearance will remain unchanged.

Promises are frail things. The Editor feels disposed to make none. He commits himself to the direction of Providence, relying on the indulgence of his patrons, and assuring them that all which care and

industry can and efficacy unwavering to the Liter the paper, circumstances no control, degree than

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industry can accomplish, for their pleasure and edification, shall be his constant and unwavering object. Attention will be given to the Literary and Scientific department of the paper, which, owing to a variety of circumstances, over which former Editors had no control, has been neglected to a greater degree than was at first contemplated.

The grand and prominent design of the work, however, will be ever kept in view—to be a medium of missionary and religious intelligence. In this character it has sustained, both among Baptists and other denominations, a respectable reputation. Independent in maintaining the distinguishing sentiments of the Baptists, the Editor will, at all times, give preference to whatever may gratify or profit them; yet he will never permit prejudice to exclude from the columns of the Star, a faithful record of what other Christian denominations are doing in the field of pious and benevolent enterprise.

The patrons of the Star may rest assured, that if their hearty and prompt co-operation be extended, the present arrangement, Providence permitting, will be permanent; and the Editor hopes that he may have grace to act with a wise reference to the day of judgment, and not do violence to the high responsibilities, which, at the earnest solicitation of many friends, he has been induced to assume.

BARON STOW.

TO THE SUBSCRIBERS OF THE LUMINARY.

For reasons, some of which will be found in the preceding article, the Latter Day Luminary is discontinued. If any of its subscribers have paid in advance for the year 1826, or any part of it, the Star will be sent to them sufficiently long to satisfy for the amount paid; or, should they prefer, the money will be returned.

To those subscribers who have heretofore taken the Luminary only, the present number of the Star will be transmitted, with the hope that they will be disposed to have their names transferred to our subscription list. The expense will be only one dollar more, while the number of sheets and the quantity of matter will be more than double to what it was before. If any should be willing to subscribe for the Star, commencing with the present number, or, with the first number of the volume, they are desired personally to communicate their wish immediately, by letter, to the Editor.

If any should still prefer a work, in the pamphlet form, we would recommend the American Baptist Magazine, published at Boston. It is an exceedingly valuable as well as cheap publication, and richly merits the patronage of the Baptist denomination.

REVIVALS.

The Churches in this region are in a state of gloomy coldness and apathy. The prospect is apparently more unpromising than ever, that they will experience the refreshing and refreshing influences of the Spirit. But it is cheering to learn, that in many places the Lord is executing his gracious purposes by converting sinners and enlarging the spiritual dominions of the Son of God. In the Eastern and Northern States, revivals of religion are very numerous, and, in many instances, quite extensive. We delight to record such facts, and are fully persuaded that they awaken in the bosoms of a large majority of our subscribers a most intense interest. The cause of God and truth is intimately concerned; and every real convert to Christianity furnishes a fresh proof of the efficacy of Divine grace, and of the compassion of God towards the guilty. The Republic is also concerned; for every true revival of religion is an additional security against political and moral degeneracy.

From letters published in Zion's Herald, Boston, we find accounts of revivals in the following places:—Truro, Massachusetts; where have been converted, and a large number more were under deep conviction for sin. In Claremont, N. H. it is thought by those who are the best acquainted with the work, that fifty have obtained hope, since the work commenced, and a number of sinners have been reclaimed; and, what is better still, the church has been baptized into the spirit of reformation. In Dothan, N. H. "twelve or fourteen have recently converted." The Rev. J. Barker writes to the Editor of the Herald concerning a revival in Tunbridge, Stratford, and Sharon, Vermont:—

"I am now prepared to say, that this has been the most powerful reformation that I have witnessed. It commenced about the 1st of October last, at Tunbridge, and in a few days after, broke out in the south part of Stratford, and not many weeks after, in the northeast part of Sharon. I cannot speak particularly of the work at Tunbridge, for I have not been among it, but am informed that many have obtained mercy. In Stratford, the work has spread rapidly through the most part of the town. The tall and great have submitted to the reign of Jesus, while children sing praises. But while the work has been spreading in other parts of the town, the village seemed to remain unmoved, although the place had been passed by, within a few weeks. But, blessed be the name of our Father, a shower of mercy seems to be gathering here also.

The whole number that have obtained mercy in Stratford, is unknown, but thought exceed one hundred, and almost every family intelligence of new subjects. In Sharon, the work goes on well. It is estimated that between twenty and thirty

have obtained a good hope through grace, and many more are inquiring the way of salvation."

A young lady in the new settlements of Georgia, writes thus:—

"It is not only said, the wilderness shall, but it is proved here, that it does, blossom like the rose. Eighteen months ago the society to which I belong, consisted of five or six spiritless members; now there are more than fifty lively and valiant soldiers of the cross, many of whom are young converts, and the brightest ornaments of the church. Our missionary brother Hunter, has fifteen preaching places, and has received three hundred members this year."

The Editor of the Maine Baptist Herald says:—

"We learn from Elder Pierce, that the revival at Green, Maine, still continues. There have been fifty-four baptisms in the town. Forty-two have joined the Calvinistic Baptist church in that place, and 12 have united with the Free Will Baptists in Lewiston. Previous to this refreshing season, the church was in a low state as to religion."

A correspondent of the New-York Observer, writes concerning the revival in Elizabethtown, N. J.:—

"The first decided visible appearance was on the first Friday of December, which was observed as a day of fasting, humiliation, and prayer, by appointment of the Synod of New Jersey. From that time, the seriousness has been increasing, and for the last two weeks apparently with great rapidity and power. The number of cases of awakening, with which I am acquainted, now amounts to rising one hundred, and from present appearance, we hope that the number will soon be doubled and more."

BAPTIST GENERAL TRACT SOCIETY.

The following is the letter of Mr. Crompton, to which we alluded last week. The author will perceive that we have expunged two short paragraphs, which were merely explanatory, and quite unimportant to the effect which the letter is well calculated to produce. Frequent communications from him on the claims and purposes of the Society, in whose prosperity he seems to feel such a deep interest, or on other topics would be peculiarly acceptable. One who thinks and writes with so much vigour, should not be silent at this interesting period in the progress of benevolent enterprise and correct sentiment. "Let Zion's watchmen all awake."

Letter from the Rev. A. W. Crompton, to the Agent of the Baptist General Tract Society, dated

CHARLOTTE, (Virginia,) }
January 13, 1826, }

DEAR BROTHER WOOD,

Enclosed you will receive thirty dollars, to constitute Elders Daniel Witt, Elisha Collins, and myself, life-members of the Baptist General Tract Society. And it would be a source of rejoicing to us, if, by any means we could provoke many others also to sow bountifully in a field promising so rich a harvest. I am well aware, that there are many worthy ministers of our denomination, whose scanty income would not justify such an appropriation. And I am led to inquire, with myself, why is it, in such cases, that the example of those noble and generous females, who have already contributed for constituting their pastors life-members, has not been universally followed? Can it be, that any portion of our denomination remains yet so uninformed of the nature, and unimpressed with the importance of this institution? Or, is it rather to be apprehended, that there cannot be found among them, a man whose ken penetrates the subject in all its bearings, and whose noble bosom glows with a zeal for its success, commensurate with its high interests?

Regarding this institution as embracing in the contemplated range of its operations, some of the dearest interests of Christ's kingdom, I have viewed, with deep concern, the temporary embarrassment under which it has laboured.

And I cannot but regret, that, in the constitution of those auxiliary Societies which I formed, the members were authorized to delay payment, until the reception of their first quota of Tracts. This plan was adopted for obviating jealousies, which, though groundless, not unfrequently exist against infant institutions; and under a full persuasion, too, that the Parent Society would be able, from its own resources, to furnish any quantity of Tracts required. Experience has demonstrated, however, that its incipient funds were inadequate to answer this expectation. And many of the auxiliaries, while they either withheld their funds altogether, or dealt them out with parsimonious caution, made a constant and overwhelming demand for Tracts. Thus far, instead of being real auxiliaries, they became sources of painful embarrassment.

They ceased not to cry urgently, for the full tale of brick; but refused to furnish straw. To remedy this evil as far as, at least, as I have been concerned in producing it, I have written to most of the Agents, urging them to collect as speedily as possible, the whole amount subscribed as auxiliary to the Parent Society, and to forward it immediately to the proper Depositories.

This I have done, from the full assurance, that, though the operations of the Society have been, in some degree, retarded, principally from a want of funds answerable to the increasing demand for Tracts; yet as it has struggled into existence, and daily increasing importance, through these difficulties, its success is now as certain, as its effects must prove, ultimately, influential, in the dissemination and establishment of correct sentiments.

A moment's reflection is sufficient to produce conviction, that the chief difficulty attending the institution has not grown out of a want of means, in those whose duty and interest alike called upon them to aid and support it; but from a fearful apprehension, that finally it might prove abortive.

But, since it is now past peradventure, that neither failure nor loss can be justly anticipated by such as are disposed to become its patrons, it may be presumed, that our whole denomination, in proportion to the light received upon the subject, will

make a general and simultaneous effort to strengthen, enlarge, and give permanency to the institution.

We need, it is obvious, a source of general, practical, religious instruction, not founded upon a compromise of various discordant sentiments;—not emanating from a combination of Calvinists and Arminians—Churchmen and Dissenters—Antinomians and Puritans—Socinians, Arians, and Unitarians.

For, however plausible, in appearance, a system embracing such heterogeneous sentiments may be, the highest effort of charity cannot admit, that all the counsel of God, the whole truth and nothing but the truth, undigested, unsullied, can flow from such a fountain. The Baptist General Tract Society is founded upon the solid basis of independency. Unfettered with the principle of compromise—(the bane of religious instruction) owing no guide but the Bible—no master but Christ—no object but the extension and establishment of his kingdom, and ultimately the glory of his name; with a character as discriminating as light, it commends itself to the cordial approbation and generous support, of every one who is willing "to contend for the faith once delivered to the saints."

To aid such an institution, is not only my duty—it is my privilege—it is my honour. And I feel a consciousness, that now is the accepted time. I listen to—I hear—I obey the call in last Saturday's Star. And my heart's desire and prayer to God is, that His grace may unlock the hearts, and open the hands of many of my dear brethren, that they "may do likewise."

And since, in country congregations, where the population is scattered, the formation of Societies, requiring various officers and offices, is attended with no small inconvenience; it has occurred to me to suggest the following plan for auxiliary Societies.

"We, whose names are hereunto subscribed, do agree to form ourselves into a Society, known by the name of the Baptist Female Tract Society, auxiliary to the Baptist General Tract Society at Washington; and we agree to pay in advance to our Agent, _____, the sums annexed to our respective names; on condition, that we receive 350 pages of Tracts for 50 cents."

By the form proposed above, one fourth will be secured to the Parent Society, and provision be made also for contingent failures, so that the Agents may not incur any loss.

Let some active male member of the church—or any other active man, deemed best qualified for the office, be selected as Agent. Let him collect and forward the funds to the most convenient Depository—obtain and distribute the Tracts to the several members;—and when they shall have received their full quota, let the subscription be again presented and renewed.

Thus, these auxiliaries, unembarrassed by a multitude of officers, often difficult to be brought into union of action, may go on from year to year, or during their own pleasure, receiving and imparting light, and knowledge, and truth, and holiness, and peace.

Judging from the weighty import of the subject, and from the facility, with which the benevolent design may be accomplished, might not one indulge the hope, that many, if not all, our Baptist ministers, will urge its consideration upon their congregations? Too long, too long, alas! have many, who, upon the whole, must be regarded as good men, and ministers of Christ, contented themselves with the death-like clarity that confines their views and their exertions to the narrow bounds of their own neighbourhood, and own congregations; while with a wide waste of moral desolation before them, the voice of Redeeming love is still re-echoed from the skies: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Amen.

ABNER W. CLOPTON.

NEW PUBLICATIONS.

We have received the first number of a new religious paper, published weekly in Philadelphia, in a neat quarto form of eight pages, entitled "The Church Register," and conducted by the Rev. George Weller, a Presbyter of the Protestant Episcopal Church."

We have also received the first two numbers of a weekly paper, published in Philadelphia, by Eastman and Farr, entitled "The North American, or Literary Journal." Their appearance is respectable, and indicates a degree of talent and industry, which cannot fail to make the work agreeable and useful.

AUBURN THEOLOGICAL SEMINARY.

According to the Catalogue of this Institution, the number of students stands thus:—Senior Class, 12; Middle Class, 34; Junior Class, 9.—Total, 55.

The following gentlemen compose the Faculty.

Rev. James Richards, D. D. Professor of Christian Theology.

Rev. Matthew La Rue Perine, D. D. Professor of Ecclesiastical History and Church Government.

Rev. Henry Mills, Professor of Biblical Criticism.

Rev. Dirck C. Lansing, Professor of Sacred Rhetoric.

The library embraces a valuable collection of theological books, and now contains between three and four thousand volumes. This seminary has been in operation but a short time. It may, therefore, be considered as quite flourishing.

DISCONTINUANCE.

The American Missionary Register, says the Western Recorder, formerly issued at New-York, by the United Foreign Mission Society, has been discontinued; and its patrons have been invited to subscribe for the Missionary Herald, which is, hereafter, to be made the organ of communication for the Society.

Nineteenth Congress,

FIRST SESSION.

SENATE.

JANUARY 23—26.

On Monday, Mr. Holmes, from the Committee on Finance, to whom was referred the bill to secure the accountability of public officers and others, reported the same with sundry amendments; which were read.

Mr. Van Buren presented the memorial of sundry aliens in the city of Washington, praying certain alterations in the laws respecting naturalization. Referred.

Mr. Besien presented the memorial of the citizens of St. Mary's, in Georgia, and its vicinity, praying the establishment of a Navy Yard there.

Mr. Marks presented the petition of sundry agriculturists, citizens of Pennsylvania, praying that such a duty may be laid on foreign ardent spirits, as may prevent its importation; which was, on his motion, referred to the Committee on Agriculture.

On motion of Mr. Dickerson, of New Jersey, the Senate proceeded to the consideration of the report of the Committee on Naval Affairs, made some days ago, in reference to Com. Porter; when, after considerable discussion, the report was recommitted with instructions to amend it by striking out the whole of the last paragraph, except the resolution to discharge the committee.

On the motion of Mr. Ruggles, the Senate resumed the consideration of the bill from the House of Representatives, authorizing the sale of lands granted to the several townships in the State of Ohio for the support of education. The bill was ordered to a third reading.

On Tuesday, Mr. Bell, from the Joint Committee, appointed the 22d ult. on the subject, reported a "joint resolution to provide for the care and preservation of the Capitol and Capitol square, in the City of Washington; which was read and passed to a second reading.

Mr. Hayne, from the Committee on Naval Affairs, made report in the case of Commodore Porter, amended according to the instructions given yesterday by the Senate, and on motion of Mr. Hayne, it was immediately concurred in.

Mr. Chandler, from the Committee on the Militia, to whom the subject was referred, reported a bill authorizing the printing and distribution of the Infantry Tactics, or rules for the exercises and manoeuvres of the Infantry of the United States; and the general regulations of the Army; which was read and passed to a second reading.

[60,000 copies are, by the bill, ordered to be printed by Cummings & Hilliard, to be distributed amongst the several States and Territories, and the District of Columbia, for the use of the militia, and \$15,000 appropriated to defray the expense of printing, binding, &c.]

On Wednesday, Mr. Harrison laid the following resolution on the table:

Resolved, That the President of the United States be requested to lay before the Senate the message of Mr. Jefferson, recommending an expedition across the continent to the mouth of Columbia river, together with any other information which he may possess, and think proper to communicate, in relation to the same subject.

"An act to authorize the Legislature of the State of Ohio to sell the lands heretofore appropriated for the use of schools in that State," was read a third time and passed.

The bill "for the benefit of the Columbian College in the District of Columbia," was read a second time and referred.

The Senate proceeded to the consideration of the bill, reported by the Committee on Commerce, "in addition to an act, entitled 'an act concerning discriminating duties on tonnage and impost,'" which, after some remarks by Mr. Lloyd of Mass. was ordered to be engrossed and read a third time.

The remainder of the day was employed in considering the "bill to secure the accountability of public officers."

On Thursday, Mr. Ruggles, presented the petition of a number of the inhabitants of the county of Columbiana, in Ohio, purchasers of the public lands. By the tornado of May last, they experienced serious losses in the destruction of houses, fences, &c. and pray relief from Congress.

The engrossed bill, "in addition to an act, entitled, 'An act concerning discriminating duties on tonnage and impost,'" was read a third time, PASSED, and sent to the other House for concurrence.

HOUSE.

JANUARY 21—26.

[We were informed last Friday evening that the House adjourned on that day to Monday, and we so announced it on Saturday morning. This information was incorrect.]

On Saturday, the resolution offered by Mr. Davis, calling on the Secretary of War for the rules adopted by that Department, in allowing pensions, was taken up and agreed to.

An engrossed bill "to alter the lines between the Land Districts in the Territory of Michigan," having been read a third time, passed, and was sent to the Senate.

A number of resolutions were presented, and the remainder of the day was occupied in discussing the "Judicial bill."

On Monday, Mr. Hamilton, from the Committee on Military Affairs, made a report in relation to the expediency of certain fortifications in Pensacola Bay; which was referred to a Committee of the Whole.

On motion of Mr. Dorsey, of Md. it was Resolved, That the Secretary of War be instructed to report if the Corps of Cadets at the Military Academy at West Point, can be increased without incurring the expense of employing an additional number of Professors; and, if so, to what number the same may be increased.

Mr. Haynes, of Geo. laid on the table the following:

Resolved, That the Secretary of War be directed to communicate to this House a plan of the surveys of the waters of Virginia and North Carolina, executed under the orders of that Department, having reference to the proposed system of internal navigation near the Atlantic coast.

An engrossed bill "to extend the limits of Georgetown in the District of Columbia," was read a third time, passed, and sent to the Senate.

On Tuesday, the resolution laid on the table by Mr. Haynes, of Ga. calling on the War Department for a map of the surveys of the waters of Virginia and North Carolina, was taken up and agreed to.

Mr. Henry, from the Committee on Roads and Canals, reported a bill to authorize the subscription or purchase of stock in the Louisville and Portland Canal Company; which was twice read and committed.

After a large number of resolutions had been offered, the House proceeded to the consideration of the Judiciary bill, and was engaged in an animated discussion till adjournment, about five o'clock.

On Wednesday, Mr. Little, from the Committee on Revolutionary Claims, made an unfavourable report on the memorial of the officers and soldiers of the Rhode Island brigade of the Revolutionary army, their heirs, and representatives; which was ordered to lie on the table.

Mr. Hamilton, from the Committee on Military Affairs, reported a bill "concerning the Military Academy at West Point;" which was twice read and committed.

On motion of Mr. Trimble, of Ky. it was Resolved, That the Committee of Foreign Affairs be instructed to inquire whether any, and, if any, what provision ought to be made by law to authorize the arrest and surrender of deserters from foreign vessels in the ports and waters of the United States.

On motion of Mr. Cambreleng of N. Y. Resolved, That the Committee on Commerce be instructed to inquire into the expediency of amending the act of 1st March, 1823, so as to authorize the President of the United States to remove the discriminating duties now imposed on British vessels and their cargoes, upon their entry from any British American possession, whenever he shall have been officially informed that American vessels and their cargoes are in like manner admitted into the British American colonial free ports.

The bill from the Senate, "to revive and continue in force an act, entitled 'an act fixing the compensation of the Secretary of the Senate, and Clerk of the House of Representatives, of the Clerks employed in their offices, and of the Librarian,'" was read a third time, passed, and returned to the Senate.

The House then proceeded to the unfinished business of yesterday, which was the consideration of the bill "further to extend the Judicial system of the United States."

This bill, after considerable debate, and several unsuccessful attempts to recommit, amend, and postpone it, was ordered to be engrossed for a third reading on Thursday—Yeas, 132; Nays, 59.

On Thursday, Mr. Ingham, from the Committee on Post Offices and Post Roads, made a report, accompanied by a joint resolution, proposing to authorize the Postmaster General to cause an examination and survey of the various routes between Baltimore and Philadelphia, crossing the Susquehanna at Havre de Grace Ferry, Port Deposit, and Conowingo Bridges, and report to Congress the route which may be best adapted for a permanent post road, with an estimate of the expense of making each of said routes safe and convenient for the transportation of the mail."

The resolution had its first and second reading, and was ordered to be engrossed for a third reading.

Mr. Bassett, from the Select Committee on so much of the President's Message as relates to that subject, reported a bill proposing an appropriation, to carry into effect a resolution of Congress, passed 24th December, 1799, directing a Marble Monument to be erected in the Capitol, in honour of the memory of General George Washington. The bill was twice read and committed.

On motion of Mr. Bradley, of Vt. it was Resolved, That the Committee on Military Pensions be instructed to inquire into the expediency of providing by law, for the payment of all arrearsages of pensions which may be due to any pensioner at the time of his decease, to the widow, and in case there is no widow surviving, to the children of such pensioner.

A bill from the Senate, entitled An act in addition to an act, entitled "An act concerning discriminating duties on Tonnage and Impost," was read twice, and referred to the Committee on Commerce.

An engrossed bill further to extend the Judicial system of the United States, was read a third time, PASSED without debate or division, and sent to the Senate for concurrence.

ORDINATION.

On the 3d of October last, at Ash-Camp Meeting-house, Charlotte county, Virginia, ELISHA COLLINS was ordained to the work of the Gospel ministry by fasting, prayer, and imposition of hands. The officiating presbyters were Elders Abner Watkins, Samuel Davidson, and Nathaniel Lovelace, who were assisted by Elders Daniel Witt and Abner W. Clopton.

Mr. Wood requests us to mention, that the following Life-memberships were inadvertently omitted in his List, published with the Annual Report, viz.—Enoch Reynolds, Esq. Georgetown D. C. Rev. Hosea Holcombe, Jonesboro', Alabama.—Also, to acknowledge the receipt of ten dollars, subscribed by the ladies of the Baptist church in Marietta, Ohio, and others, to constitute the Rev. James M'Abey a Life-member.

MARRIED.

On Tuesday, the 24th instant, by the Rev. Daniel Baker, Mr. John Thompson, to Miss ELIZA PARSONS, all of this city.

At Locust Hill, Leesburg, Professor BOWEN, CASTLE, of the University of Virginia, to ANN MASON, eldest daughter of Charles Tutt, Esq.

DIED.

On the morning of the 1st inst. at his residence, near Mobile, Ohio, Colonel WM. KIRK, a distinguished officer in the U. S. Army during the late war.

On the 7th ult. at the residence of William Buckners, Woodville, Mississippi, Mr. BENJAMIN DAVIS, a valuable and very pious member of the Baptist church.

Poetry.

For the Columbian Star.

REFLECTIONS IN SOLITUDE.
No. VI.

Another day has fled to join the past,
Down the broad stream of time, that glides
away
Noiseless, with rapid and determined waves,
Until it mingles with the ocean vast
Of boundless, fathomless eternity.
And Time thus hastens with unconscious speed;
We mark his flight not, till we feel him gone,
When strength decays, while yet we dream'd
it not.
And conscience, that sure monitor within,
The ever, wandering heedless mind of man
Speaks, trumpet-tongued of moments misapplied;
For in his rapid flight moments become
Of interest deep, in Time's returnless course,
Vanish'd, alas! and never to return.
Days of the past! Oh! ne'er to be forgot
Though oft ye bore away on airy wings
Some dark memento, I would fain forget,
How often do ye come like dreams of night
And burst in varied shades upon my soul.
How often I have thought, if mine 'twere given
To travel back into the trail of years,
And live ye o'er—how diff'rent ye should pass
From that ye have done.—Ye should bear, I
deem,
Not the same characters upon your wings
Which now are blazon'd; I would trace them
o'er
With wisdom's truths, which, as ye fled, should
sound
No requiem sad, as I could pour to-night
O'er days and hours so heedless done to death!
Remorseless sacrific'd at folly's shrine.
And feel I thus of Time misspent and gone?
That bore not in his flight the beams along
Of usefulness, nor added aught to swell
The praise and glory of the Power divine,
That with'd from chaos this fair world to be,
And peopled it, and I among the rest
With pure ethereal and immortal souls
Who should so move, obedient to his will,
Here where he plac'd us, 'neath his own blue
skies,
That we, prepared by faith, repentless of,
And hope that maketh not to be asham'd,
Deriv'd from that eternal fount that flows
With healing streams, for nations, kindred,
tongues,
Should dwell with him in realms of light, above,
Beyond the confines of the dark cold grave,
A world of purity, eternal bliss.
Oh! that I might, e'en now, be wise and prove
My grief sincere for time misspent and gone,
By the true use of that which yet is left;
And thus retrieve, the moments as they pass—
That they might speed along, in wisdom's light,
Without regret or self reproach away;
That I might feel his hand, tho' heavy, press
Upon my head so lightly, that 'twould seem
As if the wind but play'd around my brow
And sweetly fann'd me, while his snows were
cast.

The day has clos'd—the Sabbath day has pass'd,
And left, I trust, a Sabbath's blessing too.
This day the words of truth, of life, have burst
From lips appointed to declare the truth,
And may those truths of holy writ have sunk
Deep in each heart, whose favour'd ears have
heard
The gracious tidings of a Saviour's love,
Which offers even to the vilest, grace;
And courts return from sin and death, to life.
Oh! may those truths sink deep in every heart,
And bring in mercy forth the joyous fruit
Of faithful penitence, reviving hope,
To light our passage through the dark'n'd vale,
And guide our souls to those celestial fields
Where joys ecstatic, endless bliss, abide!
Where the bright glories of Immanuel shine,
And the blest spheres with notes "seraphic
ring."

AMYNOR, JR.

Miscellany.

PAUL JONES.

Paul Jones was born at Arbogland, in Scotland, in 1747. His father, John Paul, was a gardener, and young Paul, who did not add the name of Jones, until he took up his residence in America, received at the parochial school a few of the rudiments of education, which he afterwards turned to the greatest advantage. Indeed one of the most surprising traits in the character of this extraordinary person is, that amidst the dangers and vicissitudes of his early life, he acquired a style of writing by no means feeble or inelegant, and this apparently without any further assistance than what was given him at the school of Kirkcaldy. At the age of twelve he was, at his own earnest request, apprenticed to a merchant in the American trade. It appears that after the expiration of his period of service, during which he made several voyages to various parts of the new world and the old, he was, for some time, unsuccessfully engaged in commerce; and he was living in obscurity and embarrassment in Virginia, when the American Congress determined to avenge, by reprisal, the maritime aggressions of Great Britain. Jones, at this period, was about twenty-eight years of age. Discontented by his disappointments, he was among the earliest advocates of American freedom; and he watched with deep interest the political agitation of the colonies, "which seemed now about to subside in submission, and now to burst into independence." He offered his services to the Congress, and in December, 1775, he was appointed by that body, a first lieutenant of the American Navy. The early efforts of this infant force were unsuccessful, and therefore it was unpopular. The establishment of a Navy is, in any country, a work of time and great difficulty; in America, it was particularly so, guarded as she was

along her coast by British men of war. Jones was soon after appointed to command the Providence, and in 1775 he was actively engaged in annoying the British trade. Upon his return home, at the end of the year, he was appointed to the command of a small squadron, and soon after he received his commission as Captain from the United States. During this short period of his service, he took every opportunity of pointing out to Congress the defects of their Navy, and suggested many improvements, distinguished by sound practical wisdom, most of which were adopted by that body.

It had been intended by the Congress to send Jones to the commissioners, resident at Paris, with an order to invest him "with the command of a fine ship;" but in consequence of a plan of operations for attacking the coast of England, which he communicated to the secret committee, a national flag was agreed upon, and he was appointed to command the ship Ranger for that purpose. The boldness of such a measure was particularly remarkable, at a period when the shores of America were covered with hostile armies, and her little Navy was wholly inadequate to her domestic defence. Jones was the first man who hoisted the independent standard under the reprisal resolution; he was the first also who hoisted the union flag; and on his arrival at Brest, he had the honour of the first salute which that flag received from a foreign power.

In April, 1778, Jones sailed from Brest, with the intention of making a descent at Whitehaven, which was then one of the most important harbours in Great Britain, and generally contained four hundred sail, some of which were of a considerable size. The weather preventing the Ranger from approaching the shore as nearly as Jones could wish, he left the ship with two boats and thirty-one men, who volunteered to accompany him; and, without disturbing a single sentinel, he succeeded in spiking up all the cannon on the first and the southern forts, which were a quarter of a mile distant from each other. In the meantime, he had despatched his Lieutenant, Wallingford, with a party to set fire to the shipping on the north side of the harbour; and on his return to the Ranger, he looked out anxiously for the expected blaze; it did not appear: Jones hastened to the spot; and he found the party in confusion, their light having burnt out at the moment when they were about to apply it. His own division, which he intended should burn the vessels on the southern side of the harbour, were in a similar predicament—their candles had also been extinct.

"The day was breaking apace, and the failure of the expedition seemed complete. Any other commander but Jones would, in this predicament, have thought himself fortunate in making his retreat good; but Jones would not retreat. He had the boldness to send a man to a house detached from the town to ask for a light; the request was successful, and fire was kindled in the steerage of a large ship, which was surrounded by at least one hundred and fifty others, chiefly from two to four hundred tons burthen. There was no time to fire any more than one place, and Jones's care was to prevent that one from being easily extinguished. After some search, a barrel of tar was found, and poured into the flames, which now burnt up from all the hatchways. "The inhabitants," says Jones, in his letter to the American commissioners, "began to appear in thousands, and individuals ran hastily towards us; I stood between them and the ship on fire, with a pistol in my hand, and ordered them to retire, which they did with precipitation. The flames had already caught the rigging, and began to ascend the mainmast; the sun was a full hour's march above the horizon, and as sleep no longer ruled the world, it was time to retire; we re-embarked without opposition. After all my people had embarked, I stood upon the pier for a considerable time, yet no persons advanced; I saw all the eminences around the town covered with the enraged inhabitants.

"When we had rowed a considerable distance from the shore, the English began to run in vast numbers towards their forts. Their disappointment may be easily imagined, when they found at least thirty cannon, the instruments of their vengeance, rendered useless. At length, however, they began to fire; having, as I apprehend, either brought down ship-guns, or used one or two cannon which lay on the beach at the foot of the walls, dismantled, and which had not been spiked. They fired with no direction; and the shot falling short of the boats, instead of doing any damage, afforded us some diversion, which my people could not help showing by firing their pistols, &c. in return of the salute. Had it been possible to have landed a few hours sooner, my success would have been complete; not a single ship out of more than 200 could possibly have escaped, and all the world would not have been able to save the town."

The audacity of the Scotch buccaneer excited a good deal of alarm, not only at Whitehaven, but all over the kingdom, and measures of precaution were soon adopted, wherever they were found to be necessary. One of the objects upon which Jones was most intent, was that of "striking a blow," in favour of the American prisoners of war. His plan, which partook of the genuine spirit of the corsair, was to surprise some nobleman, and to detain him in his custody until the condition of those prisoners was negotiated. Such, at least, was the pretence upon which he acted, when, on the very day that he left Whitehaven, he suddenly landed at noon on St. Mary's Isle, and proceeded, with a boat's crew, to the seat of the earl of Selkirk. On the way, he learned that the earl had lately left the Isle for London; but this intelligence did not prevent the crew from going on to the mansion, where they obtained from lady Selkirk the family plate.

The next morning Jones was meditating an entrance into the port of Carrickfergus, when he found that he was pursued by the Drake, which had gone in quest of him, in consequence of an express from Whitehaven. After some manoeuvring on both sides, they engaged. The Drake, which was only a 20 gun ship, and every way inferior to the Ranger, soon lost her captain, who received a musket-ball in his head; her first lieutenant was also mortally wounded in an early stage of the contest, and, after some hard fighting, she struck. The three events—the descent on Whitehaven, the expedition to St. Mary's Isle, and the capture of the Drake, followed each other in such quick succession, that the people of England

were all in alarm. Paul Jones was every where spoken of as the most formidable of pirates. He gave the command of his prize to one of his lieutenants; but, in consequence of insubordination among his men, and mindful probably of the dangers of pursuit, he put into Brest harbour on the 8th of May, from whence he addressed a very characteristic letter to the countess of Selkirk. After lamenting that he felt himself compelled, under the circumstances, to countenance by his authority the invasion of her mansion, and assuring her that he had charged his officers to treat her ladyship with the utmost respect, he thus proceeds:

"I am induced to believe that I was punctually obeyed, since I am informed that the plate which they brought away is far short of the quantity expressed in the inventory which accompanied it. I have gratified my men; and, when the plate is sold, I shall become the purchaser, and will gratify my own feelings by restoring it to you, by such conveyance as you shall please to direct.

"Had the earl been on board the Ranger the following evening, he would have seen the awful pomp and dreadful carnage of a sea engagement; both affording ample subject for the pencil, as well as melancholy reflection for the contemplative mind. Humanity starts back from such scenes of horror, and cannot sufficiently execrate the vile promoters of this detestable war—

"For they, 'twas they, unsheathed the ruthless blade,
And heaven shall ask the havoc it has made."

"The British ship of war Drake, mounting 20 guns, with more than her full complement of men was our opponent. The ships met, and the advantage was disputed with great fortitude on each side, for an hour and 4 minutes, when the gallant commander of the Drake fell, and victory declared in favour of the Ranger. The amiable lieutenant lay mortally wounded, besides nearly forty of the inferior officers and crew, killed and wounded; a melancholy demonstration of the uncertainty of human prospects, and of the sad reverse of fortune which an hour can produce. I buried them in a spacious grave, with the honours due to the memory of the brave.

"Though I have drawn my sword in the present generous struggle for the rights of men, yet I am not in arms as an American, nor am I in pursuit of riches. I profess myself a citizen of the world, totally unfettered by the little, mean distinctions of climate or of country, which diminish the benevolence of the heart and set bounds to philanthropy.

"As the feelings of your gentle bosom cannot but be congenial with mine, let me entreat you, madam, to use your persuasive art with your husband's, to endeavour to stop this cruel and destructive war, in which Britain can never succeed. Heaven can never countenance the barbarous and unmanly practice of the Britons in America, which savages would blush at, and which, if not discontinued, will soon be retaliated on Britain by a justly enraged people. Should you fail in this, (for I am persuaded you will attempt it; and who can resist the power of such an advocate?) your endeavours to effect a general exchange of prisoners will be an act of humanity, which will afford you golden feelings on a death bed.

"I hope this cruel contest will soon be closed; but should it continue, I wage no war with the fair. I acknowledge their force, and bend before it with submission. Let not, therefore, the amiable countess of Selkirk regard me as an enemy; I am ambitious of her esteem and friendship, and would do any thing, consistent with my duty, to merit it.

"The honour of a line from your hand, in answer to this, will lay me under a singular obligation; and if I can render you any acceptable service in France or elsewhere, I hope you see into my character so far as to command me without the least grain of reserve."

[Remainder in our next.]

PRESIDENT EDWARDS' RELIGIOUS EXPERIENCE.

"I have often, since I have lived in my own sinfulness and wickedness, very frequently so as to hold me in a kind of loud weeping, sometimes for a considerable time together, so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart, since my conversion than ever I had before. It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind; or all that have been since the beginning of the world to this time, and that I should have by far the lowest place in hell. When others, that have come to talk with me about their souls' concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them that they were as bad as the devil himself, I thought their expressions seemed exceedingly faint and feeble to represent my wickedness. I thought I should wonder that they should content themselves with such expressions as these. If I had any reason to imagine that their sin bore any proportion to mine, it seemed to me, I should wonder at myself, if I should express my wickedness in such feeble terms as they did.

"My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all thought and imagination, like an infinite deluge, or infinite mountains over my head. I know not how to express better what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. I go about very often for these many years with these expressions in my mind and in my mouth, "Infinite upon infinite—Infinite upon infinite!" When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that, were it not for free grace, exalted and raised up to the infinite height of all the fulness and glory of the great Jehovah, and the arm of his power and grace stretched forth in all the majesty of his power, and in all the glory of his sovereignty, I should appear sunk down in my sins infinitely below hell itself, far

beyond the sight of every thing, but the piercing eye of God's grace, that can pierce even down to such a depth, and to the bottom of such an abyss.

"And yet I am not the least inclined to think that I have a greater conviction of sin than ordinary. It seems to me, my conviction of sin is exceedingly small and faint. It appears to me enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. That my sins appear to me so great does not seem to me to be, because I have so much more conviction of sin than other Christians, but because I am so much worse, and have so much more wickedness to be convinced of. When I have had these turns of weeping and crying for my sins, I thought I knew in the time of it, that my repentance was nothing to my sin.—It is affecting to me to think how ignorant I was, when I was a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy, and deceit, left in my heart.

"I have vastly a greater sense of my universal, exceeding dependence on God's grace and strength and mere good pleasure of late, than I used formerly to have, and have experienced more of an abhorrence of my own righteousness. And yet I am greatly afflicted with a proud and self righteous spirit, much more sensible than I used to be formerly. I see that serpent rising and putting forth its head continually, every where, all around me."

RE-ASSEMBLAGE OF THE JEWS.

The following letter has been addressed to the Editor of the *Paris Journal des Debats*, by the Grand Rabbi de Cologne, relative to the proclamation of the new self-constituted Judge and Regenerator of Israel, Mr. Noah, of New-York, calling upon his Jewish brethren, throughout the world, to assemble under his standard at the intended city of refuge, Ararat, on Grand Island; and imposing upon such as do not choose, or are not able, to obey his call, a certain annual tribute per head for leave of absence:

To the Editor.

SIR,
The wisdom and love of truth which distinguish your Journal, and the well merited reputation it enjoys in France and in foreign countries, induce me to hope that your politeness will grant me a place in your next number, for some observations which I address to the public in interests of reason and truth.

The French and English papers have lately announced the singular project of a Mr. Noah, who calls himself the founder of the city of Ararat, in the United States of North America. Certainly, if Mr. Noah was, as he is supposed to be, the proprietor or occupier of a great extent of uncultivated land, and confined himself to the engagement of men without fortunes to run the risk of colonizing with him, promising them at the same time mountains of gold, nobody would think of disputing his right to follow the fashion of sending forth projects: but Mr. Noah aspires to play a much more elevated character. He dreams of a heavenly mission; he talks prophetically; he styles himself a Judge over Israel; he gives orders to all the Israelites in the world; he levies a tax upon all Hebrew heads. In his exultation he even goes so far as to make the central Jewish consistory of France his Charge d'Affaires, and he honours the President of this body, with the noble rank of "Commissioner of Emigration." The whole is excellent; but two trifles are wanting: 1st. The well authenticated proof of the mission and authority of Mr. Noah. 2dly. The prophetic text which points out a marsh in North America as the spot for re-assembling the scattered remains of Israel.

To speak seriously, it is right at once to inform Mr. Noah, that the venerable Messrs. Hierschell and Meldona, Chief Rabbis at London, and myself, thank him, but positively refuse the appointments he has been pleased to confer upon us. We declare that, according to our dogmas, God alone knows the epoch of the Israelitish restoration; that He alone will make it known to the whole universe by signs entirely unequivocal, and that every attempt on our part to re-assemble with any political-national design is forbidden, as an act of high treason against the Divine Majesty. Mr. Noah has doubtless forgotten that the Israelites, faithful to the principles of their belief, are too much attached to the countries where they dwell, and devoted to the Governments under which they enjoy liberty and protection, not to treat as a mere jest the chimerical consulate of a pseudo-restorer.

As, however, justice requires some consideration to the absent, we should be sorry to refuse him the title of a visionary of good intentions. Accept, Mr. Editor, the assurance of the distinguished and respectful sentiments with which I remain, your most humble servant,
The Grand Rabbi DE COLOGNE.

ORIGIN OF ARITHMETICAL COMPUTATION.

Plutarch says, that decimal progression was not only used among the Grecians, but also by every civilized nation. Priscian, then, must have been deceived in his origin of figures, for we are not indebted to miracle or supernatural wisdom, but to nature, for their origin. We, it is true, have refined upon that convenience with which nature furnished men to assist them in their calculation, but this circumstance does not invalidate the presumption about to be offered—it rather strengthens it, by showing, that in the process of calculation, the gradual improvement of the mind has caused a steady advancement.

Mankind, from their infancy, accustomed themselves to reckon upon their fingers.—Hence the remarkable circumstance, that for calculation and numerical increase, the number 10 is always used; and that decimal progression is preferred to every other. When the mind is young, and memory weak, we count units on our fingers, and when the units exceed that number, recourse is had to another ten. If the number of tens increase, we still reckon on our fingers; and if they exceed ten, we then commence a different species of calculation by the same agents, as thus; reckoning each finger for ten, until we arrive at hundreds; then for hundreds, until we arrive at thousands, and so on indefinitely. This number of our fingers is the only reason that can be given for

the use of decimal progression; for, otherwise, duodecimal would be much more convenient, inasmuch as 12 admits of a greater number of divisions than 10.

The formation of the Roman figures may be taken as additional proof of this opinion. The units are marked with the letter I, which represents one finger; two, three, and four, according to the best authorities, of the letter I, still representing two, three, and four fingers. The number five is marked with the letter V, which represents the first and last fingers of the hand, and therefore includes all. Ten by an X, which is two Vs joined at their points, and represents the two hands. This might be extended, but we can already see that the calculation of their numbers was from five to five, from the fingers of one hand to those of the other. Ovid makes mention of this mode, as also of the use of the number ten:

"Hic numerus magnus tunc in honore fuit,
Seu quia tot digite per quos, numerare solebant,
Seu quia bis quino femina mense parit,
Seu quod ad usque decem numero crescent
venitur:
Principium spatium sumitur inde novis."

It is said that many unlettered nations, as the inhabitants of Guinea, Madagascar, and of the interior parts of America, know not how to count further than ten. The Brazilian aborigines cannot reckon beyond five; they multiply that number to express a greater number, and in their calculations they use their fingers and toes. The natives of Peru use decimal progression; they count from one to ten, by tens to a hundred, and by hundreds to a thousand.

From the Methodist Recorder.

PROGRESS OF METHODISM.

From the minutes of the Methodist Episcopal Church, for the present year, we learn that upwards of nineteen thousand members, with a proportionate number of Preachers, have been added to the connexion. This is a larger increase than our church has witnessed for several years, and is calculated to excite a spirit of gratitude and praise to the common head of the militant church, not only in the bosom of the friends and adherents of the Methodist Church in the United States, but it also presents cause of thankfulness to all the lovers of Jesus, in every Christian denomination. And while we feel indescribable satisfaction in reflecting on the unprecedented success of that branch of the religious community with which we are immediately connected, we hail with pleasure the indications of spiritual prosperity exhibited in other Evangelical Churches at the present day; and anticipate a period not far distant, in the vista of time, when all that love the Lord Jesus Christ, will present to the world the interesting spectacle of an entire union of exertion in the promotion of the cause of Christianity in the earth—and when the external expression of benevolent feeling in all, will constrain the enemies of the Cross of Christ, to adopt the language of the astonished Philistines in days of primitive Christianity—"How these Christians love one another!"

Numbers in Society.

Ohio Conference,	38,000
Kentucky,	25,000
Missouri,	12,500
Tennessee,	15,000
Holstein,	14,000
Mississippi,	10,000
South Carolina,	43,000
Virginia,	26,000
Baltimore,	32,000
Philadelphia,	36,000
New York,	28,000
New England,	16,000
Maine,	6,000
Genevieve,	26,000
Pittsburgh,	7,000
Canada,	6,000
Total,	548,100
Total last year,	526,500
Increase this year,	19,600
Number of Preachers,	1,300

Advertisements.

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